

THE ANTI-SLAVERY BUGLE.

From the New York Tribune.
ARREST OF SLAVE-CATCHERS.

HARRISBURG, Saturday, Feb. 24—6 P. M.
Our bough has been thrown into a state of excitement for the past twenty-four hours, in consequence of a daring attempt of an obnoxious slave-catcher, and two unprincipled colored men, to kidnap a colored free boy, at a late hour on Friday night. The names of the accused are "S. L. Snyder, (a well known trafficker in human blood, and the "stool pigeon" of the Southern soul-drivers, for this vicinity) James Thompson, colored, formerly of Hollidaysburgh in this State.

The boy upon whom this bold attempt to rob him of his freedom was made, is named George Clark, aged about eighteen years, and was born and raised in Carlisle, Pa.

Clark had been lured from a dance-house kept by a colored man above Harrisburg, under the pretense of being sent on an errand for brandy for the master. Thompson and Jackson accompanied him, and took him to Snyder's residence, in the lower section of our bough, and "fixed him up stairs" to get some grog. Immediately after entering Snyder's room, the latter fastened the door and said: "Clark, I am going to send you" or "take you home." Clark struggled, and the boy made for a window fronting on the depot of the Pennsylvania Railroad, broke the sash through—severely cutting his arm—and raised the cry of "Murder!" A number of citizens and colored folks made for the spot, and found Clark hanging out of the window some forty feet from the ground, head downward, and Snyder and his wife holding on to the other end, in good earnest. A party rushed up stairs, and learned from the boy that he was a free negro; that an attempt had been made to knock him down and gag him, and that his only refuge was a precipitous exit from the window.

Snyder, who stood like a felon detected in his wicked act, and did nothing to say for himself, was immediately taken before a magistrate, and sent to prison. Jackson has been captured since but Thompson made his escape.

At 10 o'clock Snyder had a hearing before Esq. Bender, and was committed in default of \$1,000 bail; at least the security was forthcoming at the time of this writing, nor is there any likelihood of any individual involving himself in so dangerous a case—a *prima facie* act of kidnapping. Snyder is an inveterate slave-hunter, and has barely escaped the penalty of the law on two or three occasions, while one of his accomplices was driven from this community, with the mark of Cain upon his brow, and remained abroad for a period of two years. Latterly, since settling the affair, he has been permitted to come into this community, but is now an object for the finger of scorn to point at.

"S. L." has at last been caught, and his attempts to refute the serious charge brought against him will be of no avail. "Justice is slow but certain," was never so touchingly verified as in this instance. In the general region will doubtless give him a cordial reception, and such aid as his object requires. With regard to the appointment of meetings for him, they will please correspond with Mrs. J. De Graw, Secretary of the Ladies' Anti-Slavery Circle, Cincinnati.

must first pay a heavy sum of money that the wife of his master, whom God forbids to be put under him; and that he may have his own children in his possession, so as to be able to obey the divine command to "train them up to the nurture and admonition of the Lord." Yet what passes for Christianity with the mass of religious people in this country, has no quarrel with the institution which gives out such very "peculiar" developments as this. A Christian missionary to buy his own wife and children before he can go forth on his great errand! Christ says, "go ye into all the world and preach the Gospel to every creature"—Slavery says you shall not have your wife and children to go with you unless you raise \$100 in addition to the means already raised! And the professed Churh of Christ resolves that "slavery is no bar to Christian communion." It might be a nice question for causists which needs the "Gospel" the most, "*brightened Africa*" or the *enlightened* supporters of the system which thus plants itself between the missionary and the solemn command of his Saviour. Suppose the Rev. HARDY MOBLEY still not be able to raise the \$100 when that? Either he must leave his wife and children, although God says "shall not be put asunder"; or he must disbelieve what he believes is Christ's command to him, to go to "*brightened Africa*," and preach the Gospel.—*Free Presbyteria.*

The Anti-Slavery Bugle.

SALEM, OHIO, MARCH 10, 1854.

WILLIAM WELLS BROWN, an Agent of the American Anti-Slavery Society, will spend the months of March and April in Central and South Ohio. The friends of the Anti-Slavery cause in that general region will doubtless give him a cordial reception, and such aid as his object requires. With regard to the appointment of meetings for him, they will please correspond with Mrs. J. De Graw, Secretary of the Ladies' Anti-Slavery Circle, Cincinnati.

THE WISCONSIN JUDGES.

Though late, we put Judge Smith's opinion on record in our present number. It is clear and able, and indicates a regard for the special duties of a judge, the protection of personal liberty, highly commendatory in those days when the judiciary is ate and national, has become the especial defender and patron of Slavery. With the whole community we rejoice at this, as an indication of popular progress. Though we cannot rejoice with those who look upon it as the ultimate of what is required. Judge Smith, though he has decided the fugitive of 1850 unconstitutional, has yet left the real question undecided, if indeed he has not decided it the wrong way. And the whole battle is to be fought over. The whole victory is to be yet achieved. The work will never be done, while it is competent to any power to return or subdue a fugitive slave. Our courts must yet declare such a crime, whether performed by individuals or by state or federal officers. The judges must declare that the constitution does not require this, or the people must repudiate the constitution. Till one or the other of these points is gained, the abolitionist has gained nothing. Nothing but a mere doubtful advantage, which may or may not approximate him to an actual and ultimate success.

Judge Smith therefore has not settled the question for Wisconsin. He or some one else has yet to make another Summerett decision, that slaves cannot breathe Wisconsin air. That the moment when their lungs inhale it, they die as slaves, and live as freemen.

The following extract of the opinion is expressed in the most recent of the opinion:

But believing as I do, that Congress has no power to pass the act of 1850; that the duties and obligations declared by the constitution in that respect, by Sec. 2, Art. 4 of the constitution, were imposed upon the States, and all power in relation thereto, reserved to the States and people. I am compelled to hold that the act is unconstitutional and void, and confers no authority upon the Federal Courts.

Judge Smith evidently believes that Sec. 21 of Art 4th, refers to slaves. And that they must be surrendered. The extent of the protection he affords to liberty is to see that it is not surrendered unconstitutionally. That may sometimes afford protection, but it is not what the people require. Their interests demand that it shall never be surrendered constitutionally or otherwise.

We have in this Wisconsin case, a good illustration of the varied opinions on this question.

1st. We have Judge Miller's decision, that the law of 1850 is constitutional and just, and he is in favor of slavery as it exists under the constitution.

2d. We have Chief Justice Crawford's opinion that the fugitive slave law is constitutional, but he is a defender of the rights of personal liberty so far as to see that all the niceties and quirks of law are complied with. He finds a defect in this particular and lets the captives out at this hole in the net in which they were entangled. All can see that Judge Crawford is as pro-slavery in his constitutional and legal position as Judge Miller himself, though one imprisoned Booth and the other released him. So think a portion at least of the people of Wisconsin, and they are opposed to his re-election to his present office, for which we believe he expects soon to be a candidate. In this they are right, as thoroughly right, as they are also in another step they have taken, viz. Judge Miller by petition to resign. Judge Miller and Justice Crawford are rightly judged by the same judgment.

3d. Judge Smith goes a step further and will not only defend the right of personal freedom, but also the right of the master to obey the law, and that this national government should be relieved from all annexation with responsibility for slavery, and that this disturbing question should be left to the States where it exists.

While they do not seek to impose these convictions and opinions upon their fellow-citizens of other States, or to proselitize them for not fully concurring in those convictions and opinions, they will submit to no dictation or proscription from any body of men, or section of the country.

4th. The American Organization in Massachusetts does not embrace the question of slavery among those for the regulation of which it was formed.

The people of Massachusetts have fixed opinions, in which most of the members of that organization fully concur, against the support or allowance of slavery by national legislation.

They entertain the most profound conviction that the harmony and repose of the country, and the highest interests of the master and the slave demand that the national government should be relieved from all annexation with responsibility for slavery, and that this disturbing question should be left to the States where it exists.

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5th. As a Senator from Massachusetts, shall claim for the opinions of her people, all the arguments upon the action of Congress, and the administration of the government, which a Senator from Virginia can claim for the opinions of the people of the same Dominion.

You truly,

HENRY WILSON.

VESPASIAN ELLIS, Editor American Organ.

HON. HENRY WILSON, U. S. Senator.

SENATE CHAMBER, Feb. 10, 1855.—Dear Sir.—Referring to my editorials for the last two weeks. I have to say how far I have correctly represented your views in my comments upon your letter of the 25th of January, and the articles in the Boston Bee, which I have copied? In other words do you or not recognize the State rights, so far as to permit the several States to regulate the question of slavery in their own mode within their State limits? Do you or not entertain the opinion that Congress has power to interfere with slavery in the States? Do you or not recognize that a "highwater law" doctrine, which permits you as a Senator to disregard the binding obligations of the Constitution? Does the "American organization" in Massachusetts embrace the question of slavery amongst those for the regulation of which it was formed?

Your answer at your earliest convenience will oblige your obedient servant,

VESPASIAN ELLIS.

Editor American Organ.

HON. HENRY WILSON, U. S. Senator.

Feb. 10, 1855.—Dear Sir.—My answer to your inquiry will be brief and explicit.

I fully recognize the doctrine of *State rights* in its application to slavery, as well as to any other matter of public concern.

The Virginia and Kentucky resolution of 1798, in the main, as I think, correctly set forth that doctrine.

The whole subject of slavery within State limits should be left absolutely to State legislation.

2d. My response to your second question is included in my answer to your first. I do not entertain the opinion that Congress has any power to interfere with slavery as it exists under State laws.

3d. Every man who believes in a God must necessarily believe that there is a law paramount to all human law, and that this law is to be obeyed by men in public and private life, rather than any human law in conflict with it. But I see nothing in the Constitution of the United States which requires me, as a Senator from Massachusetts, to do anything in conflict with the law of God. If I thought otherwise, I would not take an oath to support the Constitution of the United States.

4th. The American Organization in Massachusetts does not embrace the question of slavery among those for the regulation of which it was formed.

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HELP NEEDED.

The Rev. Hardy Mobley, a colored minister, who has been enabled to redeem himself from bondage, and desires to preach the Gospel in brightened Africa, asks the aid of the benevolent toward the redemption of his family. His wife and seven children are in slavery. The sum of \$1,300, in addition to means already raised, will accomplish the object. Send to John Morris Pease, Philadelphia.—*Free Banner.*

Who can doubt, on reading such statements as the above, that we are a *Christian* people? Here is an accredited ambassador of Christ, commissioned by the Church, and by the King of Kings, to go into a distant land and preach the religion of Christ in "brightened Africa," who

SPIRITUAL MISSIONARIES.

During the last week we had a visit from Johnathan and Hannah Thomas. Old friends, conscientious, intelligent, and unpretending missionaries of spiritualism. With the faith and devotion of early christian apostles they went forth one year ago under spiritual direction to proclaim such words as should be furnished them to utter. Mrs. Thomas is the medium, who utters her impressions though not without some sort of magnetic aid from her husband, who sits by her during her addresses.

Mrs. Thomas had, previous to this mission, though we believe but rarely, spoken in public in advocacy of anti-slavery principles. On the first of April last, in obedience to impressions of duty, her husband rented their little farm in Vinton Co. for one year, sold off their stock and they started with their two children for Philadelphia, where they were instructed their mission was to commence. They arrived in the city without a solitary acquaintance, even among their spiritual brethren. They found sympathizing friends, without delay, and the next evening after their arrival Mrs. T. delivered her first address. She continued her labors speaking two or three times on the first day of the week and almost every evening of other days, for twelve successive weeks. They afterwards visited Boston, New York, and various other cities in the East and have now concluded their service, by a seven weeks course of Lectures in Cincinnati. Her public addresses have averaged five per week for the last eleven months. They are now on their way to resume their quiet and honest labors upon their farm, and assured us that their fidelity to their convictions of duty has been to them in no respect a disadvantage.

It is immaterial what our readers may think of the new phenomena, of their origin or utility. Such consecrated, trusting fidelity to honest convictions, is worthy of the widest imitation, and for this cause, we make the record of the facts. Let abolitionists imitate it in their devotion to the principles of liberty, and its cause will blossom with hope, and bring forth the fruit of speedy success.

Of the character of Mrs. Thomas's lectures for interest and ability we cannot speak, as we have none of them. But we copy from the *Journal of the Mass. Abolitionist*:

MRS. THOMAS.—This lady has just concluded a series of lectures in this city of decidedly remarkable character. Mrs. Thomas is a plain farmer's wife; living on a small place in Vinton county Ohio, whose opportunities of education have been very limited. She was impelled by spiritual influences to go forth and lecture for nearly a twelve month on Spiritual Philosophy; and this impulse has shone through her course in Cincinnati.

She had been lecturing several weeks in the city before I learned the superior character of her discourses, and was attracted to hear them. To my surprise and gratification I found that her lectures (in which she speaks merely as a medium,) were of a high philosophical character, such as would have done no discredit to Plato, Kant, Locke or the deepest philosophers of modern times. Indeed the greater part of her discourses was of so profound and finished a character, that if they had been written by Pythagoras, Solon, Socrates or Plato, and transmitted to modern times, in the literary dignity of the Greek language, they would have been admired and revered as some of the noblest productions of ancient wisdom.

If these discourses were not the emanations of communicating spirits through Mrs. Thomas, but were merely the workings of her own mind—then she is indeed one of the most remarkable women of the age. If she can be induced to go forth again as a lecturer, she will richly repay the attention she may receive; not by brilliancy or eloquence, but by an outpouring of pure thought, which cannot fail to enlighten and elevate those who listen.

THE STATES.

PENNSYLVANIA.—The Legislature of Pennsylvania has been unable to elect a Senator in the place of Mr. Cooper, and have adjourned the election till the first Tuesday in October next.

WISCONSIN.—Numerous meetings have been held in Wisconsin sustaining and approving the course of the Supreme Court of the State in the release of Booth and Ryerstadt. From the reports they seem to have been marked with great enthusiasm and decided tone. An election is soon to be held to fill the place of Chief Justice Crawford, whose term of service is about to expire.

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ANOTHER COLLEGE OPEN FOR THE RECEPTION OF WOMEN.

The Westminster College, located at Wilkes-Barre, Lawrence co. Pa. has opened its doors for the reception of students, irrespective of sex. The College is under the direction of the Associate or Seeder Church.

Gerrit Smith has issued a long circular letter addressed to Wendell Phillips of Boston. It gives Mr. S.'s views of the present state of the anti-slavery cause, and of the occasions of failure in the efforts of abolitionists. We shall publish a part of it next week.

No slave rendition. No SLAVERY, must yet be the decision of our judges—and no laws no constitutions—no legislators, no judges which sanctify its existence, must yet be the watchword of the people. God speed the time when this shall

GEN. HOUSTON'S LECTURE ON SLAVERY.

After much labor and difficulty, the gentlemen of Boston who have in charge the course of lectures in that city on the subject of slavery, have succeeded in securing one from a Southerner. Senator Houston delivered a lecture there on the 23d inst., which we find reported at length in the Boston Telegraph. Several other Southerners were invited, but declined the service. One of them, Senator Butler of South Carolina, assigned as his reason for declining, that his audience would be one with "foregone conclusions on the subject." And certainly they have all done well for their own credit, and for their cause, unless they could give something superior to that presented by the Senator from Texas.

His lecture is a miserable hodge-podge of the stale and oft-exposed defences of slavery. Its tone is moderate. It concedes, in some sort, the wrong of slavery, and seems to expect that it will, some time, be removed. The lecturer makes a show of independence, and boasts repeatedly of his willingness to face a world of adverse sentiment. But this is

THE ANTI-SLAVERY BUGLE.

Miscellaneous.

THE FRIENDS IN GREAT BRITAIN AND THE EASTERN WAR.

The following is the address of British Friends to which Kossuth replies in his exegesis in favor of war, which we published week before last:

A Christian Appeal from the Society of Friends to their Fellow Countrymen on the present War.

We would respectfully bespeak the serious attention of our fellow-countrymen whilst we earnestly plead with them, on behalf of the claims of religion and humanity, in reference to the sanguinary conflict now raging in the East.

It is the sacred trust, in the love of Christ, and it is in the spirit of true patriotism, that we make this appeal. Our country is dear to us; honour our Sovereign, and prize our free institutions; and we can but desire that every policy may accord with the spiritual and precepts of that Redeemer who came "not to destroy, but to save; but to them," We feel it to be a solemn thing thus to stand forth as the advocates of inviolable peace, and the events which are passing around us, and the wail-like spirit which meets us in every direction, have led us very seriously to review the grounds of our Christian testimony in this matter. But this review has only confirmed the conviction, which we dare not shrink from avowing, however unpopular at a crisis like the present, that all war, on whatever plea of policy or necessity, is unlawful under the Gospel Dispensation.

It will be admitted as a truth applicable alike to individuals and to nations, that it is only in the use of those means which are sanctioned by the law of Christ that we can expect the Divine blessing upon our efforts. When these means are exhausted, it becomes man, as a dependent being, to commit all results unto God—a trust which will never be confounded.

Can it then be that war, with all its attendant misery and crime, is merely the employment of which is sanctioned by Christianity? We unreservedly make one appeal to those inspired records, which, as Christians, we all prefer to accept as a revelation from Heaven. True it is that in the Old Testament we find not only war, but retaliation also, permitted and, under certain circumstances, even commanded. As regards the commandments, we presume that no such permission to wage war against the Lord's enemies, as that given to his chosen people formerly, is pretended, or even expected now. And in regard to the permission, it is sufficient to say, that the provisions of the Old Covenant, as to the return of evil for evil, like those bearing upon the conjugal relation, are expressly contrasted by our Lord himself with his own precepts, for the purpose of showing that that which, in both these cases, was allowed to them of old time, by reason of the hardness of their hearts, is prohibited by the higher and holier morality of the New Covenant. To the Gospel standard, therefore, whether exhibited by prophecy, or more fully developed by Christ himself and his Apostles, must his professed disciples resort for their practical guidance. In the face then of all the glorious anticipations of prophecy in regard to the peaceful reign of the Messiah, and of the deep significance of that name by which He is called "The Prince of Peace,"—in the face of the annunciation of the Heavenly Host which characterized the new dispensation, as that which was to bring "glory to God in the highest, on earth peace, good will towards men;"—in the face of the express commands of our Redeemer himself, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully persecute you;"—who will venture to say that Christianity affords any authority or justification for war?

And not alone by precept, but by his example also, has our Lord and Saviour emphatically taught us the lesson of forgiveness, forbearance, and love. How touching is his prayer for his bitterest enemies! How wondrous the forbearance of Him who said, "I think that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels!" What power might he not have commanded, and that not in any doubtful controversy, but in the vindication of eternal Right! yet he used it not—a forbearance, exercised not merely with a view to the accomplishment of that most precious sacrifice which He made of himself for our sins; but also, as we learn from the testimony of the Apostle Peter, in reference to this very subject, as a holy example for our imitation, an example of abstinence from all self-defensive violence, even in the best of causes. "For Christ also suffered for us, leaving us an example that we should follow his steps who when he was reviled, reviled not again; but submitted himself to the judgment of God, and so died."

Now, although it may be admitted that the precepts and example of our Lord have a primary reference to the conduct of individuals, they can surely be no less binding upon a nation professing allegiance to Christ the supreme Ruler, than upon the individuals of whom it is composed. Let us never forget the authority of Him who has thus shown unto man what is good. Let us never forget that the Gospel is not a transcript but an abiding dispensation; that it is the dispensation under which we are now actually living; and that these blessed principles are among its most glorious and most essential characteristics. To affirm that they are impractical, or not to be practised, is to set at naught their supreme authority, and to put down their Divine Author. To postpone their application until all shall act upon them, is scarcely a less degree, to deny him present authority, and involves the practical contradiction of supposing He has prescribed a series of duties for things in which the exercise of their exercise shall have ceased to exist. "No man will toss and tempt with that the Christian soul called upon to act out these lessons. It is now that he is bound to prove his allegiance to his Divine Master, and so far as his influence may extend, to promote the spreading of His kingdom upon the earth. That kingdom is one of righteousness and peace; and all who adopt the petition, "Thy kingdom come," at once confess the duty of their present subjection to it, and pray for its universal establishment.

With such precepts, and such an example, what have Christians to do with the moral or political standards of Greece or Rome; nations which, with all their intellectual refinement, knew not the Gospel of Christ. Yet must it not be confessed that it is from sources such as these that the maxims of the military code, and the prevailing ideas of glory in connection with successful bloodshed, are principally drawn? And what are the effects of this heretical standard on the practice of the professed followers of the Lord Jesus? Without carrying through back to the mistakes of past times, it is time to call to mind the condition of the world in which our country is now engaged, and contemplate the vast amount of physical and moral suffering inflicted on the dying and wounded, and on innocent widows and children; when we see professed Christians of one nation engaged in deadly conflict with their fellow-Christians of another nation, in the presence of the Infinite; and above all when we think of the thousands of immortal beings believers and unbelievers, hurried into eternity, many of them, we must fear, altogether unprepared to meet the righteous judgment of God. Can we believe that these things at which humanity shudders, bring no dishonor on the religion of Jesus, or that they are not offensive in the sight of Him whose name is love who hath made of one blood all nations of men and on whose authority we learn the value of a single immortal soul? Can any prospects of temporal good, either personal or others', compensate for such evils? If these things were felt as we think that they ought to be felt, not as a calamity only, but as a national sin, we believe that it would be the means of paving the way for their early reparation.

Level Soverain, then, in the first place, would we address our earnest but respectful appeal, imploring them to use every Christian effort for the restoration of peace. We are not insensible to the dignity of their position, in this momentous crisis, in having to deal with a powerful enemy, and at the same time to ston the mighty parent of mankind, in the public mind, or to satisfy the expectations of the government of our beloved Sovereign, then, in the first place, would we address our earnest but respectful appeal, imploring them to use every Christian effort for the restoration of peace. 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